

Pam.  
Tibet

Connolly

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# TIBET

Written and published for the members of The Newark  
Museum Association, to introduce them to an Exhi-  
bition of the Museum's Collection of Tibetan  
Objects, in the Public Library Building,  
Dec. 6 to Jan. 31, 1921-1922, and  
sent to all the 3500 members.







A Map of Tibet and Border Countries.

The meagerness of authentic information concerning the interior of Tibet is indicated by the fact that the population of its 463,000 square miles is variously estimated at from 1,500,000 to 6,000,000. The only census ever taken of the country was that conducted by the Chinese nearly two hundred years ago, showing 316,000 lamas (monks) and 635,000 laity. For a more detailed map of this region, see the National Geographic Society's "Map of Asia," published as a supplement with the May *Geographic*.

The National Geographic Society has kindly permitted us to use this map and its legend, which appeared in the *National Geographic Magazine* for September, 1921, with an article by Dr. Shelton.—J. C. D.

**Note the great rivers of Asia that flow from the Tibetan Plateau or from the mountains that surround it.**

# T I B E T

THE COUNTRY, CLIMATE, PEOPLE, CUSTOMS  
RELIGION, RESOURCES

*By*

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NEWARK, N. J.

THE NEWARK MUSEUM ASSOCIATION

1921



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## PREFACE

Tibet is far from Newark, in distance, in climate, in manners and customs, in religion, in fact in every aspect of the two. Why, then, introduce Tibet to Newark by a display in Newark's Museum of objects illustrative of Tibetan people and manners?

The series of incidents which brought about the acquisition by Newark's Museum of several hundred Tibetan objects, as told in the first chapter of the story which follows, explains the presence of the objects and gives an answer to the question, "Why?"

This unusual and, for America, rather unique collection having been acquired, it should be made attractive and useful to its owners, the people of Newark—and here the question is, "How?"

The search for a response to this query has been for the Museum staff a matter of large moment for many months. Here is what we have done by way of that answer:

We merged the things received last year with those received ten years ago. We engaged Dr. Shelton himself to go over the objects and dictate to a stenographer the more important facts about each one. What he thus gave us we placed with like facts which he gave us in 1912, published at that time in a pamphlet called "The Tibet Collection." This pamphlet is sent to members on request.

The Library added largely by purchase to its books on Tibet and to its maps of the country, and brought all together for the Museum's use. Of both of these the Library compiled and printed lists, in several parts, for distribution to all who ask for them.

Our Educational Adviser, Miss Louise Connolly, was then asked to prepare an account of Tibet's topography, climate and people, as compact of information as she could make it. The result of her study of scores of books on the country and of many maps, added to what she gathered from interviews with Dr. Shelton, from correspondence with Mrs. Shelton and others, and from interviews with persons who have worked or traveled in Tibet, is found in this pamphlet.

We then asked Miss E. A. Grady, acting head of the Library's Lending Department, to compile from a few encyclopaedias a brief answer in simple language to the question: "Who are the Tibetans; that is, what is their origin and how are they related to the peoples about them?" and, "What has been the influence on the movements of Asian peoples of the presence, in central Asia, on a high plateau, of a race long hostile to all visitation and inspection by outsiders?"

Her answers form a brief Appendix to Miss Connolly's story.

To illustrate this story we prepared three rough, outline maps; secured a map, the frontispiece, from the National Geographic Society; and made cuts from 14 of the several hundred photographs which we acquired from Dr. Shelton, choosing such as would reproduce fairly well and add to the interest of the story.

We caused to be made by a member of the Museum staff a large outline map of southeastern Asia, 12' x 12' in size. This hangs in the Library's central court.

From notes given us by Dr. Shelton, from a study of Tibetan books, and from interviews and correspondence with persons experienced in Tibetan affairs, Miss Connolly compiled a catalog of the objects which form the exhibition.

This catalog does not include the pictures, chiefly enlargements of Dr. Shelton's photographs, and the maps shown in the Exhibit; but they are all accompanied, on the walls, by explanatory labels.

The catalog has been printed in simple form. It is available to all visitors and is sent free to members of the Museum Association on request.

Copies of the catalog, so printed that the several entries are more easily read than they are in the ordinary edition, have been used to form labels for the objects.

A special effort has been made to add descriptive and explanatory notes to the many Temple paintings which form the most striking feature of the collection. For these, which are attached to the paintings, we are chiefly indebted to Mr. Albert E. André, a Lutheran missionary acquainted with Tibetan religion. To some of his notes Miss Connolly has added helpful comments, signed L. C.

Several months ago "The Contemporary of Newark," the most important organization of women in New Jersey, having about 1,500 members voted to make this Tibetan Exhibit its point of contact with the Museum for the coming winter. For several years this organization has generously taken under its auspices, and done much to make widely known and widely appreciated at least one important Museum Exhibition; and this year its choice fell, happily for the Museum's work, on the Exhibit of Tibet.

From Tibet, perched on the world's highest tablelands and set behind its highest mountains, hostile in climate to all dwellers in the temperate zone, and with a people long trained to repel all visitors from this far country—to the men of factories and commerce of our very modern and entirely accessible Newark, is a long and difficult journey. But, after all, the east is east and the west is west; and the pictures, taken at first hand by a man of honor who lives only that he may help to make Tibet a better home for its people—these pictures of Tibetan life, and the maps of all Asia that accompany them, and the many curious bits of the apparatus of Tibetan daily life, all give to the observer far more than a mere hint of the far east, and far more than a hint of the infinite patience and the wide experience needed to bring east and west together. We make bold to believe that the busiest of busy men can get from even a brief glance at this exhibit a helpful hint on the subject of mankind in general, and on that of opening the great door of trade with eastern peoples.

The newspapers of the city have been generous in the space they have given, on several occasions in recent months, to interesting articles on many aspects of the collection and its display.

Invitations to the Exhibit, briefly descriptive of it, were sent in due course to all of the Museum Association's 3,500 members; and to them also were sent copies of this pamphlet.

Through the courtesy of Dr. Corson, Superintendent of Schools, we have been able to send a special invitation to all the teachers and all the older pupils in our public schools. Like invitations have been sent to parochial and private schools, and to institutions of learning outside of Newark. The invitations and the pamphlet are sent also to such missionaries, missionary societies, geographic and other scientific organizations and explorers and scientists all over the world, as we have thought would find them of interest.

This story of the steps taken to make the Tibet Collection of immediate interest and educational value to its owners—the citizens of Newark—has been written and is here included, partly because it is in large degree identical with the story of the efforts toward public utility which the Museum staff has put forth, in connection with nearly all of the hundred and twenty exhibits it has installed and opened to the public in the twelve years of the Museum's existence.

J. C. DANA, *Director.*

November, 1921.



# TIBET

## I. Dr. Shelton's Life in Outline.

About 46 years ago, Albert L. Shelton was born in Indiana. His parents soon moved to Kansas where he lived on a farm. He was brought up in the "good old way." For instance, "My father promised that every time we got a threshing at school we would get another when we got home. This promise he faithfully kept."

When he was a lad he hauled water with an ox team. He says, "It is not easy, racing with an ox team, but it can be done." His avocation was the killing of rattlesnakes. In some weeks he earned as much, killing gophers, skunks, jack-rabbits, and coyotes, as his father earned at carpentry.

When he was 17 he began to teach school himself. At 20 he entered school again at Emporia. "When I reached Emporia I had \$9.25. That lasted me for eight years." He carried newspapers, acted as janitor, cut corn, herded cows, tended furnaces and tutored.

He enlisted for the Spanish War, but was mustered out after six months with \$100 in his pocket. "I put it into the bank on Friday, and on Monday the bank failed. However, I was no worse off than I had always been."

The next spring, while still at school, he took two days' leave and married a girl whom he had met in the Normal School. He was given a scholarship in a Kentucky Medical School, and went, leaving his wife to finish out the school year.

He made his living through his medical course also, his wife making hers as a school teacher.

Then he applied to the Foreign Christian Missionary Society for work as a medical missionary, and their physical examiner declared him, "the best animal I have seen for a long time."

He and his wife joined Dr. Susie Rijnhart and went to China when he was 28 years old. He was ordained a minister before leaving.

They went up the upper Yangtze, first by a houseboat pulled by 40 coolies, and then by rafts. They crossed the mountains to Tatsien-lu, their baggage on men's backs, the women in sedan chairs, and Dr. Shelton on foot.

There they learned, first Chinese, then Tibetan, and he practiced medicine. In Tatsien-lu their daughters Doris and Dorothy were born. In the hospital which they started those who were able paid the cost of the medicine used; the rest paid fees of five cents, "whether for a dose of salts or for the amputation of a leg."

Dr. Shelton and a co-worker decided that the Main Mission station ought to move westward, so they prospected over 14 mountain passes into Tibet, to Batang, described by travelers as "the dirtiest town in the world." So, with the consent of headquarters in America, they and their families made the journey. They met there Tibetans on whom Dr. Shelton had operated, and who made them welcome.



The matter-of-fact accounts given in the books of Dr. and Mrs. Shelton of the trials, successes, and heroisms of their lives, are full of convincing thrills. They tell many illuminating anecdotes in that best of all literary styles—the unself-conscious directness of Caesar, or Grant.

They have a hospitable, comfortable home. They have taught their Tibetan friends to raise and eat vegetables, to clean their houses and their persons, to wash clothing. They have introduced good breeds of fowls and stock, and wholesome ways of cooking. They have taught hygiene of body and soul, and have trained the hands and minds of the children. By their medical work they have shown and have won the friendship on which all religious teaching and all international amity must be based.

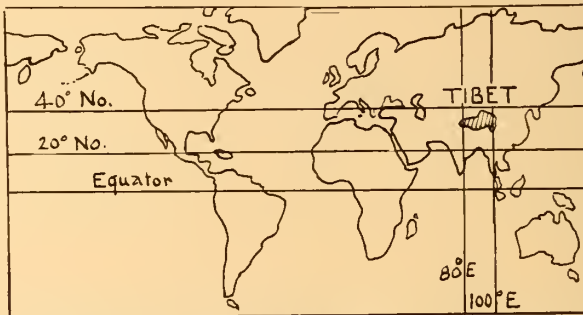
Twice in the 18 years of their service they have returned to America, bringing objects and pictures invaluable to the ethnologist, most of which have been acquired by the Newark Museum.

Mrs. Shelton will establish her daughters in American schools, and will go back to continue her translation of the Bible into Tibetan, and Dr. Shelton hopes soon to begin in Lhasa, the once unapproachable city, a hospital and medical school where he may prepare young men from all parts of Tibet to do medical and surgical work in their home regions.

As to how Chinese robbers kidnapped the doctor in 1920, on his way to the coast, and how he gained his freedom, that is told in his book, herein listed. Read it.

## II. Topography and Climate.

Tibet is in the latitude of our southern states. It is geographically the Switzerland of Asia. It is high, central, mountain-enclosed and mountain-crossed, and has magnificent peaks, glaciers, waterfalls and lakes.



1. Tibet is in the latitudes of Spain and Northern Africa; and of our southern states, from Philadelphia to New Orleans.

But while Switzerland prospers because of boundless hospitality, Tibet is the Hermit Nation, the last word in national aloofness. The Tibetan people have withdrawn to the most enormous and highest mass of mountains in the world, and have pulled the latch string in. Yet visitors follow—to get the view.

“It was like sitting in a swallow’s nest under the eaves of the Roof of



the World," says Kipling. "Kim threw his soul after his eye across the deep blue gulfs." Here are valleys 14,500 to 17,500 feet, peaks 24,000 feet and passes 19,000 feet above the sea. And here are plains which show the curvature of the earth as does the sea, some desert-like, and some with lakes, "scattered in every direction like fragments of a broken mirror." And in Tibet rise the great rivers of Asia, the Brahmaputra, the Indus, the Sutlej, the Mekong, and the great Yellow River of China.



2. A typical valley in eastern Tibet.

The two most striking things about Tibet are its climate and its religion. Almost everything peculiar about the country is caused by one or the other of these.

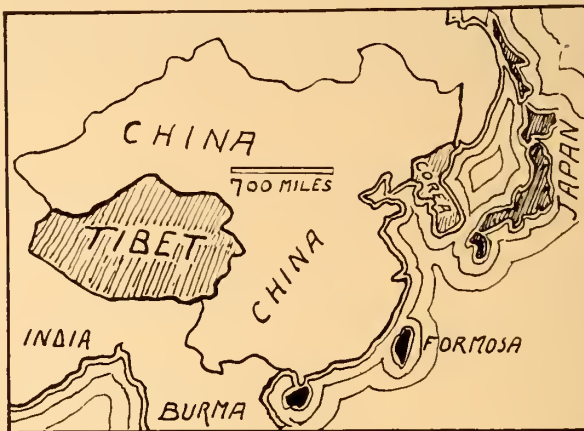
The climate is due chiefly to the elevation. Tibet is cold. The sunshine is hot when it is direct, and in southern valleys two good crops a year are raised. In Lhasa, under the shelter of snow-clad mountains, children in summer run about naked, flying their kites. But at night and in winter, even in the south, the frigid zone is reproduced in latitudes that everywhere else are warm or moderate. When horsemen find the leg on the sunny side of the horse too warm the other is often stiff with cold. "When you fear your foot is frost-bitten, put on a plaster of mutton fat and slip the foot into the smoking paunch of a newly-killed sheep." Guns cannot be greased with oil; it freezes. Use black lead instead. If you wind a scarf about your face it is soon a sheet of ice that cracks when you turn your head. Nothing but fur or sheepskin with the wool next the body can keep out the cold. In October ink freezes on the pen before it can be transferred to paper. The storms of Tibet are violent. Snowstorms in winter and hailstorms in summer are sudden and raging. In the spring,

herds of wild asses are found standing as they froze when the storm caught them. In a hailstorm, an inch and a half of hailstones may fall, of the size of cherries. Yet Kim's Holy One, fleeing the heat of India, yearned for these wild, cold hills: "A breath from the snows blows away 20 years from the life of a man." On the hills in the farming regions are small monasteries where during the growing season live priests whose sole business is to foresee and prevent hailstorms.

Tibetans use horsehair eye shades to prevent snow-blindness, caused by sunlight on the snow.

In these great heights the air is so thin that people from lower regions suffer from nausea and weakness—called "mountain sickness." Every 20 or 30 yards they must sit down and pant. When they get pneumonia they die of suffocation. Wounds, too, heal slowly for lack of oxygen. It is impossible to calculate distances, the air is so thin. The details of objects ten miles away are as clear as of those only two miles off, and soldiers miscalculate in firing because the air does not resist the charge. "What was the chief effect of being long in high altitudes?" asked a scientist of Captain Younghusband, who had just returned from Tibet. "A desire to get to low altitudes," said he.

The beauty of the Tibetan land is, however, so great that even when suffering physically from the cold and lack of oxygen all travelers rave over Tibetan scenery. "Surely the gods live here; this is no place for men."



3. The relation of Tibet to China and India. Tibet is about 1,000 miles from the east coast of China, in a direct line; but far more than that by the route that must be followed, up a winding river and over mountain ranges.

The greatest width of Tibet from east to west is about 1,250 miles—as far as from New York to New Orleans or Omaha; from north to south it

is two-thirds as much. Its area is about one million square miles, or ten times that of England.

### III. Transport and Travel.

For a European to make a journey through Tibet costs from ten to twenty thousand dollars and takes a year or two. Begging lamas do it for less! And then the traveler does not arrive at the place he started for. A caravan of camels, horses, mules, yaks, cows, sheep, men, all laden with food, or clothing, tents, bedding and articles to trade with the nomads of the Heights, starts out full of courage. Its course is marked with the skeletons of its animals, often with articles discarded from their loads, and sometimes with the graves of its members.



4. The "Living Buddha" and his wife. Among his people the "Living Buddha" is considered to be the most exalted personage of eastern Tibet and is supposed to be a reincarnation of Buddha himself. He has defied precedent and married.

There are no wheeled vehicles and no roads. A highway in Tibet is "a collection of parallel paths." Four men and one woman in the country are permitted to ride in sedan chairs. Everyone else walks or mounts a yak, a horse, or a cow or mule, and in emergencies the back of a man. As for freight, a sheep can carry 25 pounds 12 or 14 miles a day, resting every seventh day. It needs no grain or shoes. With a bag of flour on its back it is a traveling meal. A yak carries 150 pounds and feeds as he goes, but on the plains dies—"on the slightest provocation."

For freight, mountain men are hardier than mules, and they sing and joke as they climb impossible heights. A *trang* is a path along the side of

a cliff, a projecting wall on one side, a precipice over a rocky stream far below on the other. It may be pieced out with projecting poplar poles where there is no support of rock. If these get rotten and give way, the Tibetan traveler jumps. To get down a snow-covered mountain side it may be necessary to throw your goods down so as to make a track through the snow along which you can then yourself follow. This is not advisable if many of your goods are breakable.

Most bridges are very primitive. A stone bridge can be built only over a very narrow stream, for the arch is unknown. A single poplar pole on which the passenger sits astride and hitches along; a little plank foot-bridge, one end resting on a rock in the middle of the stream; a rope from which passengers hang by a harness and are pulled across by another rope; three ropes, one below to walk on and two above to hold to; a plank foot-way hanging by ropes from two horizontal poles: all these makeshifts imply that only brave and active people get across at all. But one can sometimes go by ferry, on a raft of logs tied together and buoyed up by inflated pig skins, or in a tub of yak skin fastened over a frame of twigs. The oar has perhaps a forked blade with leather stretched between the prongs like the skin on a duck's foot.

The Chinese established rest houses on the chief trade routes, for there are no real inns, and the Tibetan government forces the headmen of villages along the road to provide, free of charge, food, guides, and transportation for travelers with passports. The people think this a great hardship. Dr. Susie Rijnhart says, "Here I received *ula*, which was a young girl, who shouldered my whole load and walked away with me." *Ula* may mean many horses and men. A *ula* stage may be an all day trip, or it may mean only a journey of two or three hours. Then the next headman provides *ula*, and so on. If a European traveler pays for these services, his guides, or headmen, put the money into their pockets, and the poor folks who do the work get none. This is "squeeze"; we would call it graft.

The Tibetans take their time, and yours. They seem incapable of hurry. Yet, tho travelers must crawl, news flies. No matter where you go or how fast, when you arrive anywhere the people have heard all about you. Government couriers on foot make 25 miles a day. If they are late they are beaten.

#### IV. The People.

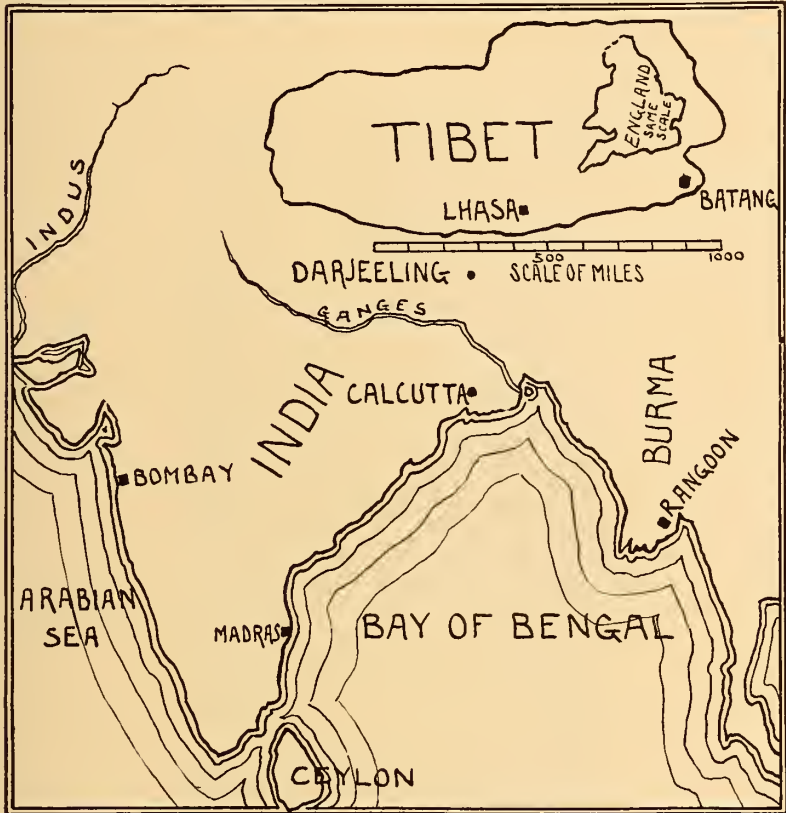
The Tibetans are Turko-Mongols. They are short, with black waving hair, moderately high cheek bones, rather good noses, broad shoulders, almost white complexions, large ears, and square, flat feet. They have little beard, but much hair. Their walk is quick and irregular, and they can climb like goats. They have an odor very unpleasant to Europeans.

Most Tibetan babies die in their first year. At intervals smallpox sweeps the country. Cleanliness, decent nursing and the science of medicine are almost unknown. People become old early and do not live long. The population is dwindling. Those who live are, however, hardy. A Tibetan woman can carry kegs of water on her back up steep hills, run after the yak, milk the cows, care for her children, load the mules, go on



*ula*, spin, weave, cook, and, through it all, sing and joke. Their power of recovery is wonderful. After receiving wounds which would kill a white man, a Tibetan often recovers.

Yet the race seems to be degenerating. The English Army surgeons, who are, except a few medical missionaries, the only people of scientific



5. England is indicated, about a tenth the size of Tibet. Her population is 46,000,000, while that of Tibet is supposed to be about 8,000,000. Darjeeling is, as the bird flies, about 230 miles from Lhasa, Tibet's forbidden city; but the distance as one must travel is much greater. The highest mountains in the world rise between the two, and these mountains are now being carefully explored by a party of scientists from England. The party will try to reach the summit of Mt. Everest, the highest point on the world's surface.

knowledge so far able to report on Tibetan health, found many cases of goitre, cataract, and hare lip, an indication, they think, of race decay.

The Tibetans think all their physical ills are punishments for sins com-

mitted in their former lives or to demons, often instigated by human enemies. And they have fantastic theories like our old talk of "night air" being bad for the delicate. They lay mountain sickness to the pollen of certain flowers or to poisonous vapors from the soil.

They may know of certain healing herbs; but most of their medicine is magic. Here comes the Dr. Lama, a case of charms across his bosom, a bell at his back, turning a prayer wheel as he rides, watching the path for queer-looking stones to grind up for medicine. He will tell you that



6. Pau San Yea, an old friend of Dr. Shelton at Batang.

your blood circulates on one side of your body and bile on the other, and he will cure you by writing a holy word on paper of which he makes a pellet for you to swallow, and by reading a holy book aloud in your house. When really ill: 1. Deceive Death by offering your image and some presents to the Lord of Death; 2. Use life-saving charity; save a lot of lives. For

instance, buy several hundred fish from the fisherman and put them back into the water. Tibetans are greedy for European medicine such as castor oil, mustard plasters, and seidlitz powders. "See the magic in it; it boils in cold water."

Miss Duncan prescribed for a sore-eyed baby. She washed its face and eyes in the presence of an astonished multitude and told the mother calmly, "Do this daily until she is married."

Dentistry is more like ours than medicine. When you report to the blacksmith that a worm has bored a hole in your tooth, he puts a stone into your mouth to hold it open and pulls the tooth with pincers intended for horse-shoe nails. Many Tibetans are toothless at thirty.

Usually the religious rules of people are good for their health, but it is hard to find one useful rule of Lamaism. Yet the lama doctor studies eight years, learning volumes of prescriptions by heart.

Tibetans are noted for good nature. They are friendly, cheerful, good-tempered, and merciful to their beasts. "Tail twisting of bullocks stops at the Indian border." They are kinder to children and beggars than are the Chinese. With the Tibetans, "After sorrow a song." They are not truthful, but they do not lie maliciously. "They are so accustomed to lie themselves," says Sven Hedin, "that they have great admiration for any one who succeeds in deceiving them." They rarely keep promises on time. "Perhaps we will be ready in ten days' time, perhaps in a month," they say. "The blue sky above only knows."

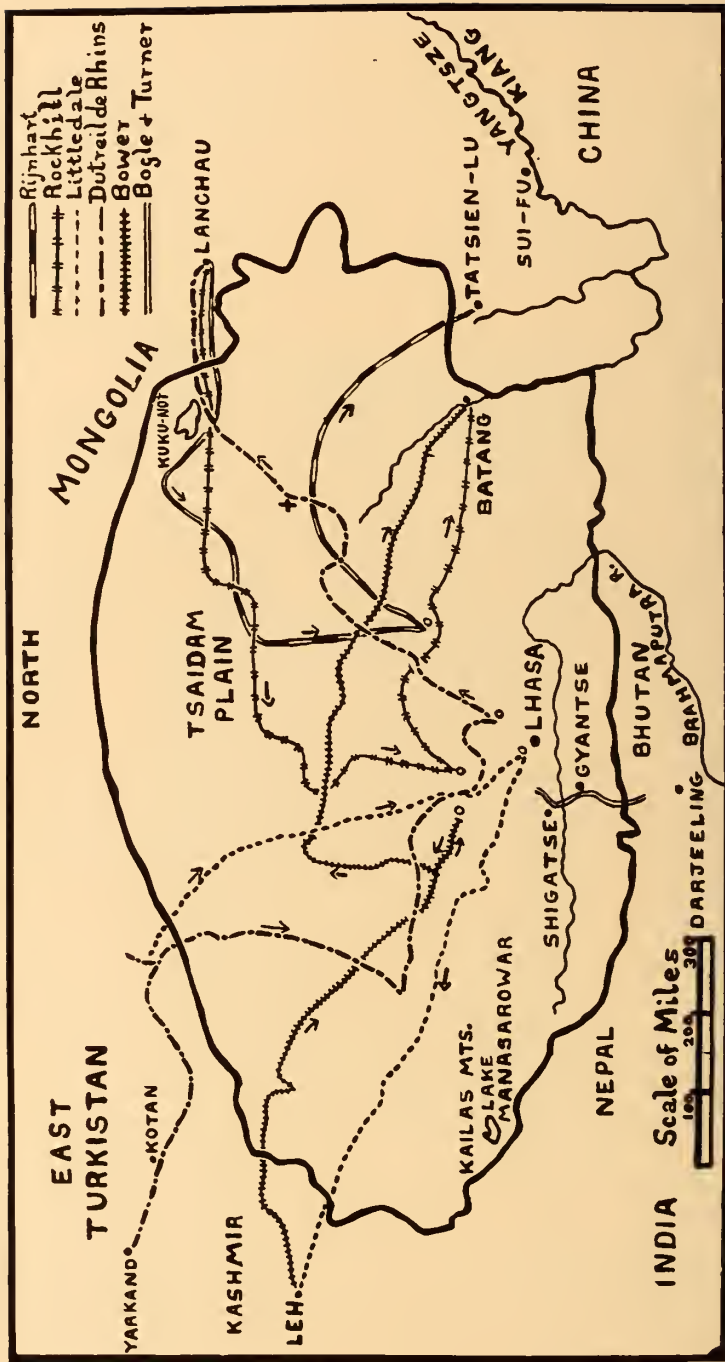
They are probably the most conservative people in the world. "A thing is so in Tibet because it has always been so," says Landon.

There is every kind of testimony about the courage of the Tibetans. "A handful of peasants," says Candler, "will devote themselves to death like the old Roman patriots, but will forsake a fortified position at a shot, and prowl around a small-sized foe shouting, too timid to attack."

They are naturally good traders, although they have little opportunity. Their merchants are mostly women.

Miss Bird, with no intention of humor, says, "A religious atmosphere pervades Tibet, and gives it a *singular sense of novelty*." She thinks it wonderful that their virtues are so great, considering their debasing religion. Waddell says they are naturally warlike people, softened by Buddhist teachings.

Tibet is described as a land of fear. Officials and people fear each other. There are many spies. Peasants fear the priests. And everybody fears all strangers. But fear once overcome they feel warm affection. Many travelers tell of parting from their Tibetan servants mid tears and blessings. They seem to us shockingly humble to their superiors. They bow and scrape, bending double and sticking out their tongues, like slaves. But similarly did Englishmen in feudal times, as is shown in Mark Twain's Yankee at King Arthur's Court. They have a political shrewdness which we can understand. "We put up with dishonest chiefs because they often do us favors which are not just."



Explanation of this map of Tibet is on the opposite page.



## LEGEND FOR MAP OPPOSITE.

7. The Map of Tibet on the page opposite shows the routes of six explorers who approached Lhasa and were driven away. In each case the O shows where the attempt was checked. Perhaps the most persistent of such travelers was Sven Hedin, the Swede. His movements back and forth could not be shown clearly on so small a map.

The mysterious and unapproachable Lhasa was a place of great interest for many centuries. The dates of the expeditions here noted, and of several others, are given below.

Marco Polo, Italian, on a mission which carried him through the western provinces of China, traveled through the wild country on the eastern borders of Tibet in 1277. This is the earliest recorded visit to Tibet.

A succession of Jesuits and Capuchin friars made their way to Lhasa between 1661 and 1716, from Austria, Belgium, Portugal and India and even succeeded in founding a mission there.

George Bogle and Samuel Turner, whose routes are shown on the map, in 1774 and 1783, were the first Englishmen to penetrate Tibet, but they did not succeed in reaching Lhasa.

Thomas Manning, a student of China and the Chinese, in 1811 undertook to reach the interior of China through Tibet. He actually reached Lhasa, and remained there five months. He is said to be the only Englishman known to have reached Lhasa without the aid of an army; although William Moorcroft, an Englishman, is reported to have made a journey to Tibet in 1812 and to have lived in Lhasa for 12 years, disguised as a Mussulman.

The Abbé Huc, French missionary-traveler, reached Lhasa in 1846.

The two most successful native Indian explorers, sent by the government of India into Tibet to survey the country and collect information about its inhabitants, were Pundit Nain Singh and Ugyer Gyatso. They reached Lhasa twice in the course of two remarkable journeys in 1866 and 1874.

Sarat Chandra Das, a Bengali schoolmaster at Darjeeling, made a series of valuable exploratory journeys from 1879 to 1881, the reports of which, published by the Royal Geographical Society, contain valuable information on the superstitions, ethnology, and religion of Tibet.

Then followed the journeys made by five of the travelers shown on the map, none of whom reached his destination:

W. W. Rockhill, an American scientific explorer, 1888-1892.

Captain Hamilton Bower, an English explorer, 1891-1892.

J. L. Dutreuil de Rhins and Fernand Grenard, two Frenchmen, of whom the former was killed on this journey, 1893-1894.

St. George R. Littledale, an Englishman, with his wife, 1895.

Rijnhart, a Dutch missionary,—also killed on the journey,—with his wife who escaped, 1898.

Sven Hedin, the Swede, made, in 1896, 1899-1902, and 1906-1908, three extensive journeys through Tibet, never reaching Lhasa. The careful and detailed maps, lake soundings, hydrographic, geological, meteorological and other investigations which he made are of first importance.

This list does not include perhaps a dozen explorers and missionaries who made not unimportant expeditions through Tibet in the last half of the 19th century.

The British armed mission of 1904, which reached Lhasa under Col. F. E. Younghusband, was of the greatest importance to Great Britain. The immediate reason for the expedition was to dispel the increasing sentiment of suspicion against the English, planted in the minds of Tibetans through the Dalai Lama by Russian influence, with the purpose of establishing a footing for Russia in Tibet. After several hostile encounters an advance was made to Lhasa, and a settlement was reached and a treaty of peace concluded.

The Mount Everest Expedition, now in the field, under an agreement between Tibetan government and the (English) Royal Geographical Society and Alpine Club, should be included in the list.

## V. Religion.

Religion controls the government. The head lama, the Dalai Lama, is an incarnate god. When he seems to die his soul enters the body of an infant, and only the great magician can tell which infant. He has seemed to die often, for during his minority a priestly regent governs for him. The present Dalai Lama was not put out of the way in his youth; he put his regent out of the way instead. He is helped in governing by a council of priests and of aristocrats who are descended from the families of former Dalai Lamas.

Religion controls the daily life of every Tibetan. Call a lama to baptise the baby or the devils will get it. A lama must open the skull of the dead to let the soul out. Only a lama can increase the crop. Borrow money of the lamas—at 2% a month. The stream turns a wheel, a prayer wheel. The windmill of Tibet is a prayer mill. Wells, lakes, streams, in Tibet are full of demons who punish with floods, storms and famine, every disobedience to the lamas. And success, here or hereafter, depends on lamas. “Without a lama in front there is no approach to God,” says the Tibetan proverb.

Lamaism is a branch of Buddhism, but is no more like the original Buddhism than Mr. Chadband’s religion was like the teachings of Jesus. The religion of Gotama, the Buddha, which taught escape from fear and death by the seeking of truth and wisdom and the practice of purity and kindness, has been much spoiled by the additions to it of silly tales and unholy conduct. Buddhism was introduced into Tibet when a king of Tibet married two Buddhist wives and they induced him to impose their religion on his people. The people accepted, and changed it by mixing it with their old superstitious devil worship. Buddha forbade falsehood; the lamas deceive the people, for “They wouldn’t understand the truth.” He forbade taking life; they procure the transmigration of souls. He believed in the brotherhood of all creatures, and taught humility; they have an aristocracy, which is haughty and overbearing. He was open minded, holding friendly debates with any; they demand unquestioning faith. Other religions, also, have decayed when seemingly most successful. And no doubt there are real “Holy Men” among the lamas.

The one Buddhist belief that has been fully retained by Lamaism is the doctrine of transmigration. The half starved dogs of the Lamasery and the mice that eat the offerings of food at the altar were once lamas, and are expiating their sins. “I won’t go on a pilgrimage to Lhasa now,” said one; “I am very prosperous and they would expect fine presents. I think I will put it off until some incarnation when I am poorer!” This belief leads to queer tender streaks in many Tibetans. The lamas pray daily for any tiny life forms that they may have unintentionally destroyed, as in eating, that they may be re-born in Heaven. Birds are not shot by Tibetans; and the birds know it. Birds wild in India are tame in Tibet; but when they meet a European there they become wild again. A lama must let his lice live—even at his own expense, although a common sinful man may say to one, “You bite me; I bite you”—and he does just that.

The climate triumphs over Buddha when it comes to eating mutton. They make good by looking on butchers as an outcast class, and excuse that injustice by explaining, "They were great sinners in their former lives."



8. Method of constructing a road, or rather, a mountain trail, along the Mekong River south of Yengin. Roads are never repaired until they entirely break down.

When a Grand Lama is born, fruit trees blossom before their time, animals bear twins and sick people who touch the child recover.

When you write to a Grand Lama, address him thus: "To the pure toe-nails of His Holiness, the Victor of Death, the Granter of every wish, the Omniscient, the All Seeing Peerless One, the Protector, the Friend, the

Patron of the Angels and all living things." He blesses high grade visitors by laying his hand on them, and common folk by touching them with a tassel at the end of a wand.



9. Man 78 years old carrying 100 lbs. of tea from Yachow to Tatsien-lu, a distance of 80 or 90 miles. Sometimes as much as 280 catties (370 lbs.) are carried across these mountain passes by Chinese coolies. Often boys, 12 to 15 years old, carry as much as 75 lbs. for days at a time.

Some great truths are taught by Buddhism. For instance, a Bodisat is a person who has earned peace; he need never again be re-born and suffer sorrow. But he declines his reward. He is re-born again and again, for



the sake of helping others. But, in Kim, Kipling gives us the reverse of the doctrine. "The plains had treated the lama as a holy man among holy men, but the hills worshipped him as one in the confidence of all the devils."

The lamas are better fed and better educated than the people. "As fat as a lama" is another Tibetan saying. They are obedient to their superiors and they keep the peasants submissive. They are from all classes of society, every family being represented in the lamaseries. It is difficult for a low class lama to rise in the priesthood, but it is possible. Outside of the priesthood it is practically impossible.

Some high lamas are men of noble character. Hedin says the Tashi Lama whom he saw "smiled like a sleeper dreaming of something beautiful."

The lamas' methods of money making are interesting. A tall lama stands at the temple door. A pilgrim says, "I will pay three *tangas* for a blessing." The lama sings out the payment and the purpose. Then a strophe is sung for that pilgrim and all the lamas clap their hands.

Behold a lama on horseback in a fine silk robe with a few ostentatious silken patches. He will sell you one indulgence forgiving your last year's sins and another for those you mean to commit next year. He is preceded by a woman burning incense, and followed by women bearing presents. As the high lama goes with his caravan to Lhasa people turn out to do him reverence, bringing a sheep, or a sheep's stomach full of goat's milk. As the rich caravan goes to Lhasa, a begging lama joins it, and is welcome; he brings luck. In a cave on the hillside lives a lama engaged in "happy musings on human misery." Below are poor nomads in their black tents. When he hungers, he goes down with his bowl and they fill it. They would not dream of refusing.

Were the people to turn upon this master class, which is unlikely, the revolution could easily be put down. Every hill-perched lamasery is a fortress well provisioned, well armed, and well mounted. Rockhill says, "When a lamasery turns shawls into breeches, the weaker party sues for peace." "We fought all day under the poplars with long pen cases," says Kim's lama, "both abbots and all the monks, and one laid open my forehead to the bone." Yes, Gotama would be astonished at fighting monks and at the golden cooking pots of the Grand Lama's palace.

Gotama forbade both self-indulgence and self-torment. Many hermits serve self-inflicted sentences of solitary confinement from six months to life. They live in darkness, with no occupation but meditation, a human skull for food bowl, a rosary of human fingerbones. Every few days, at the attendant's knock on the tomb's stone shutter, a hand wrapped in cloth is stretched forth to take the meagre food. Then the shutter closes and all again is dark inside. To what final idiocy this must lead can be guessed by readers of Dickens' "Tale of Two Cities." It is estimated that a fifth of the male population of Tibet are lamas.

Several reforms have arisen in the history of Lamaism. In the eighth century Atisa taught of love and mercy. In the 14th century Tsong Kaba, the "Luther of Lamaism," established the sect of yellow caps. Red caps and Yellow caps are the two great lama sects today.

Little care the common people for sects. They wish, not to learn God's will, but to impose their own will on the gods by magic and charms.

Between the Lamaistic and the Catholic—even the Episcopalian—forms of worship, there is much similarity. The Tibetans burn candles or butter lamps, on altars, sprinkle holy water, chant hymns, give alms, wear caps, count beads, ring bells, swing censers, shave heads, live in monasteries, believe in incarnate gods, and have souls that go to purgatory or paradise.

Some of the early Catholic missionaries thought that the devil had been here in Tibet imitating them; others think that early Catholic missionaries of China may have taught something of their services to the Tibetans. But the scientist may explain it by the tendencies of all men to act in the same way under the same circumstances.

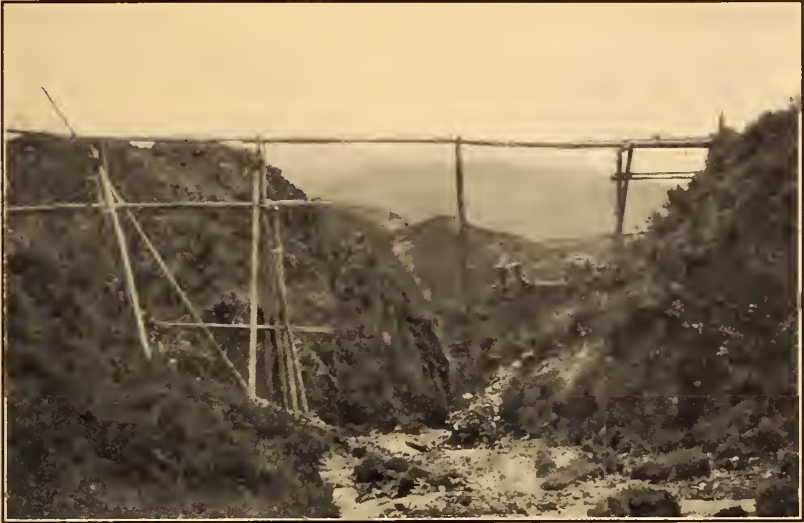


10. Coracles or skin boats, such as are often used to cross rivers. Over a framework of light sticks are stretched green yak hides. Seams are sealed with pitch. The rower puts a broad paddle out into the water and pulls it towards him thus drawing the boat slowly along.

As, briefly, thus: When my body lies asleep I go traveling, in dreams. Hence I know I have a soul. When I "sin," something unpleasant happens. Hence I know I am being punished. Being simple-minded, I believe what I am told. Hence I believe that the priests know how to relieve me of punishment,—by offerings to an offended deity. Hence, gifts, sacrifices, worship, altars.

The outward and visible signs of the Tibetan religion are very outward, very visible and very numerous.

Scattered all over Tibet are chortens of all sizes—empty chortens dedicated to celestial Buddhas and chortens containing relics, dedicated to mortal Buddhas. Then there are manis and obos. The Tibetans are the master wall builders of the world. Whenever a Tibetan sees two stones



11. An aqueduct erected to carry water across a valley for irrigating purposes.

he feels impelled to put one on top of the other. So we have manis and obos. A mani is a wall 4 or 5 feet high, 6 to 16 feet wide, a few feet or a mile or more long. It is roofed and often sided with flat stones, each inscribed with holy sayings or emblems, carved, of course, by lamas. On the last day the recording angel will pass through the land, inspect the manis and take, for proper rewarding, the names of those who built or paid for them. Or, you can contribute to a mani and get your reward now—a safe journey, or a good bargain, or a son, or a son-in-law. An obo is a heap of stones on the summit of a mountain pass raised there by contributions from all travelers who there dismount to give thanks for a successful climb, and decorated with prayer flags—made preferably out of bits of the travelers' clothing. Moorcroft gave one leg of a pair of worn out trousers for this purpose.

The Tibetan landscape is covered, not with commercial but with religious advertisements. On the rocky wall of a valley, 'Om Mani padme hum' is seen:—"Oh the jewel in the lotus! Amen"—their most universal religious ejaculation,—in characters a yard high. Some mountain walls bear it so large that it can be read from several miles away, sometimes picked out in white quartz stones, and on every mani pile it is many times repeated, cut by traveling lamas for the devout.

Everybody in Tibet frankly and interminably prays. Those whose hands are busy mutter prayers at an incredible pace, murmuring like a hive of bees or a purring cat. Those who must converse turn prayer wheels. People approaching a temple kotow, bowing to the dust at every third step. Planks at the threshold of temples are worn into hollows not only by the feet, but by the hands and foreheads of worshipers. And they pray with a faith that no absurdity can disturb. The ridges around the Dragon monastery are really backs of dragons that protect it. The pig-faced goddess, though not at all pig faced, can turn herself and her followers into sows when it serves her to do so. Her convent is called, "The Soaring Meditation." At Kumbun is a tree every leaf of which bears the picture of Buddha. If you can't see it, your eyes are holden by your infidelity. Everyone sees it! Nearly all the images in the Jo Kang monastery were "self-created" or miraculously brought through space and dropped there. Outside of every house are prayer flags; juniper twigs to burn (demons cannot abide the smell); a nest of worsted strands set about with twigs and cloth scraps, often crowns the skull of a dog, with glass balls for eyes. This latter attracts bad spirits from the house.



12. These men were both convicted of petty larceny, and each had a hand or a foot cut off as punishment. They are now beggars. The picture illustrates well the Tibetan head and face and the coats of sheepskin, wool inside, which are so much worn.

The temple music of Tibet is not tuneful, but at a distance it is harmonious. It is pleasant to hear families, gathered about their house doors in the evening, sing their religious songs.

## VI. Houses and Tents.

Tibet may be divided according to climate into the region of tents and the region of houses. The flock-raising nomads live in tents. Inside the



tent is a long clay stove, the fire at one end, a draft drawing the heat along and holes where several pots may boil at once. Within the town, even, are usually some tents. In Lhasa, the sacred city, are wretched tents made of dirty rags upheld by a few sticks, wherein beggars live.



13. Vases for holy water or for wine. The one without a spout is of old Tibetan shape, and has ears for attaching a cord for carrying. The other shows Chinese influence, which introduced the convenient spout. 11" high. Nos. 102-103 in Catalog.

In warmer regions where there is water, houses are built. A village may consist of from two to fifty houses made of sods, of stones with mud for mortar, of adobe, or of sun-dried brick. The mud house is made as are concrete houses. A roof may be of stalks or shingles held down by sods and stones, or of several rows of crossed logs, poles, and twigs, beaten clay between. Such a roof often during a storm falls in upon the family. There is seldom a street in a Tibetan village. Between irregular lines of houses are narrow paths where black swine wallow in refuse and dead dogs lie in stagnant puddles.

Houses are from one to three stories high. Many are built on hillsides that the inhabitants may look down on all callers, and with few windows on the outside, but with inner courts. They have no glass, but bar windows and use inside wooden shutters. The first floor of a good house is for cattle, the second perhaps for storeroom, the third for rooms, and open sheds may be built on the roof.

Many houses are whitewashed without, often in stripes which look from a distance like colonial columns.

Rooms are small; stairs are notched logs. Around the walls of the living room is a raised platform a few inches high for sleeping. In the middle is a clay stove the heated air from which turns prayer wheels. A



14. Silver symbol of authority of a Tibetan King who ruled under the Dalai Lama about 140 years ago. It probably contains prayers, documents and charms. We are told that it is of great importance in religious ceremonies. 20" high. No. 24 in Catalog.

few shelves, a churn, a stone mortar for grinding tea, a few pots and kettles, a distaff, and a box for fine clothing are all the furniture. Seldom is

anything within doors cleaned. Around some towns are lawns, gardens and trees, all well kept and used in good weather for tea parties. Many Lhasa houses have in their windows boxes or pots of flowering plants and caged birds. The houses of some of the rich are gorgeously decorated within and lavishly furnished. Rugs are used in Tibet to drape walls and furniture or to sit on, but not to step on.



15. Drum used during religious ceremonies, made of the crowns of two human skulls. No. 123 in Catalog.

Thigh bone trumpet, silver and brass mounted, made from a human thigh bone, and used in worship. No. 121 in Catalog.

Prayer wheel, large, gold-plated, used by priest of high position. About a sixth of actual size. No. 115 in Catalog.

The chief buildings are lamaseries. At all corners of a temple are bells that ring when the breeze blows. The tomb of the fifth Tashi Lama glitters with gold, turquoise and coral. Even the floor of one tomb is studded with turquoises. The Tashi Lama's roof is supported by carved and painted pillars and the walls are hung with silken banners. Yet the stairs, even there, are "covered with the dust of centuries."

Apparently the Jo Kang, or cathedral, is the only clean spot in Lhasa. "It looked as though a housemaid had been around with a duster an hour ago," says Landon.

Tibetan art makes much use of the gruesome. Scenes from the hells, both hot and cold, are common in temples. Frescoes of flayed human

bodies, skulls full of blood, and gory heaps of vitals, brains, and torn out tongues, all in vivid colors, ornament their walls. They remind Landon of Dante and 14th century European artists.

Rockhill, the American; Sven Hedin, the Swede, and several of the English military expedition have described Tibetan vegetation somewhat, and its beauties have been sung chiefly in Landon's book, "The Opening of Tibet." In the north grows hard wiry grass that is never green. Camels that eat it are hungry as before. Yet dwarf blue iris grows on the edge of patches of snow.

### VII. Farms and Domestic Animals.

It is hard to see how the herb-eating animals exist. Like the Alps, the mountains are flower-decked in the spring with gentians and wild rhu-barb, poppies and carpets of forget-me-nots, "blue beyond any anywhere else." Wild yellow gooseberries are used for dyeing, and coming south, or down, wild onions begin the vegetable fare of man. In the eastern farms peaches grow, but do not fully ripen, and on the Kashmir border, apricots. They have persimmons, crab-apples, mulberries and currants. Nettles are used for soup, and mushrooms grow well, as do mustard and cresses. Landon found at 13,000 feet altitude a flourishing hedge of bamboo. Near Lhasa farm houses are embowered in trees—walnut, willow, elm, birch, alder. Farther north, "Fuel for sale"—the roots of thistles!

In the coldest regions, if the summers are warm enough for any crop whatever, barley grows; but scantily, for they cannot fertilize, as the yak-dung must be used for fuel. (They call this dung "argols.") Then come turnips, then peas, and potatoes of small size, probably the progeny of those planted everywhere he went by Bogle, whom Warren Hastings sent to visit the Tashi Lama in 1774.

Wooden, iron tipped plows pulled by yaks hardly scratch the soil. Women chiefly are the farm hands. The barley crop is pulled up by the roots and is threshed on the ground by the feet of ponies or on the roofs by women with flails. It is winnowed in wooden hand trays. The attendant lama blesses it and takes his share. Chandra Das reports muzzled cows as treading out the grain.

The yak, or Tibetan ox, is black or tawny, often with white forehead and tail. He is slow, but sure. He can climb like a goat and pick up his living like a camel. His tongue has horny barbs which hold fast the short grass which he only can eat. He provides his owner with textiles, meat, fuel, leather and transportation; but he cannot live below 12,000 feet. A cow in Tibet may be milked or set to plowing or threshing or she may join a caravan as a pack animal, the two sexes having equal opportunities. Dr. Susie Rijnhart records, "My pony took his stimulating meal of warm tea and a little meat," which is however occasional only, and not the usual diet of Tibetan steeds.

A caravan may consist of camels, horses, donkeys, mules, yaks, cows, goats, sheep, and even of zebrules.

The camel is little used. Caravans from the east start with them, but

arrive at Lhasa without them. Horses, too, succumb to the cold of the northern plateaus; the trails are strewn with their skeletons.

"When we see a wolf," says Bonvalot, "we fasten the older sheep together, nose to nose, and the others creep in between. Then the yak are fastened by a cord so that their heavy bodies make a wall about the tents. The ponies can protect themselves."

The Tibetan is often fond of his domestic animals. He may overload a yak but he does not beat it.



16. In lamps of handwrought silver or brass, like this, placed on altars, the Tibetans burn butter offered by the devout. The lamps follow conventional designs, with slight variations, and are almost always attractive. Unburned remnants of butter and such grain or food offerings as the mice leave are tossed out on the floor when lamps and other vessels are re-filled; so that Tibetan temples have a characteristic odor, agreeable to Tibetans through sacred associations. Of these lamps the Museum has 18 solid silver and 3 in other metals. About 10" high. No. 89 in Catalog.

The Tibetan mastiff is untamably fierce. The "holy dogs" at the lamaseries are of this breed. They are used as watch dogs, and they consume the bodies of the lamas who die. The commonest Tibetan dog is a poor breed of collie. Their terrier resembles the Skye, and their spaniel the Pekinese.

Tibetan cats have good tails, says Waddell. Cats do not suffer in their future lives for the murders they commit in this, since they pray continually. Hear them purr! This is a serious Tibetan belief.

Pigeons are common in Tibet and bees are kept in hives much like those of the wild bee.



## VIII. Wild Animals. Minerals.

The Tibetan antelope bounds along with an agility "which we envy all the more as we cannot go more than 20 yards without sitting down to rest." The kyang, or wild ass, is clever. "One of them will round up a bunch of tame ponies and drive them off to freedom before your eyes. A greyhound cannot keep up with them. They scratch up the snow and eat the coarse grass below. And they deploy in good formation like cavalry." At low elevations in the southern mountains are musk deer. From a gland on the belly is obtained the musk which the Chinese buy for medicine. Big red wolves and big snow-leopards are many. The lynx is paler than that of Europe. The marmot—a lama once—burrows under the rocks in winter to meditate on religious subjects. It is never killed—much less eaten. But



17. Handwrought ewer of iron for holy water or for wine, with copper bindings, handle and spout. The inwrought decoration is of white and yellow metals. In some Tibetan villages good metalwork is done with crude tools. 15" high. No. 218 in Catalog.

if you do kill one, skin it, decide which of your enemies you wish to get rid of, and blow up the skin. Your enemy will swell up and die.

Even a wolf is safe near a lamasery, and the wolf knows it. No life may be taken there, except a sheep's!

Miss Duncan tells of killing a bear. Three-quarters of an hour after that bear had been walking about in the snow nothing was left of him but his skeleton. Vultures, ravens, kites and l ammergeier abound and have a rank in Tibet accorded them nowhere else. Brahmany ducks are sacred because they wear the lama's yellow. And the Tibetans are shocked when

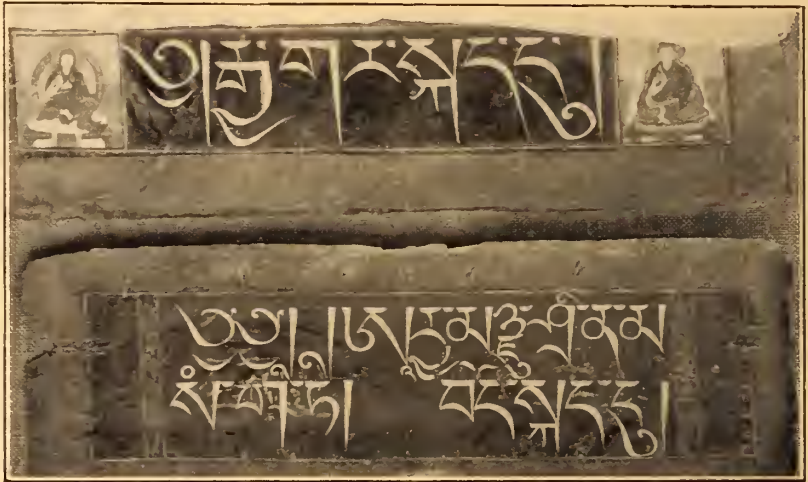


18. Prayer wheels, around one of the temples of Derge. About five feet high, weigh about 250 lbs. each. Arranged on pivots to turn easily. The faithful acquire merit by going around and around this house turning each wheel as they go.

travelers commit the crime of killing a wild goose whose mate will grieve herself to death at the parting. The lamas feed the pheasants who are the "spirits of the blest." There are tree sparrows, where there are no trees, skylarks, martins, magpies and partridges. "Only Europeans," say the Tibetans, "shoot partridges." Hardy birds survive the cold. Captain

Rawlings found a lark's nest with fledglings at 17,500 feet "exposed to the full force of bitter wind and driving snow."

Travelers lay chief emphasis on insect parasites, more abundant, apparently, in Tibet than anywhere in the world. Dr. Susie Rijnhart said



19. Two pages from one of fourteen volumes of Tibetan scriptures, written on rough paper which has been prepared by rubbing Chinese ink over the surface until it has become black and taken on a polish. The lines are written alternately in gold and silver. For this the writer takes lumps of gold and silver, rubs them on stone until they are finely macerated, and mixes them with a liquid into an ink. These volumes, which are about 400 years old, and were probably written in Lhasa, represent the work of one man for perhaps two years or more. Such books are in the possession of the more wealthy people or of lamaseries only. See No. 295.2-15 in Catalog.

that after feeling a woman's pulse it was always necessary to go hunting. Numberless beetles live under stones close to perpetual snow. On a mountain top 16,500 feet high play hosts of yellow butterflies. Rockhill found along the river banks mosquitoes "worthy of New Jersey."

Tibet has much gold. Even Herodotus heard of mammoth ants in Tibet, protected by fierce dogs, who mined it, and the legend is not a bad description of men crouching on their knees, covered by yak hair blankets, scratching for gold with antelope horns, and accompanied by mastiffs. (Tibetans sleep in this attitude still.) The Tibetans use shovels now, and divert mountain streams to wash their gold. But they do not go below ten feet, and they put back all nuggets, which, being seed, will reproduce! The gold is widely distributed, and veins are evidently untouched. China has taxed what primitive mining there is almost to extinction.

Salt is plentiful, though crudely obtained. Iron is plentiful, but little is smelted, partly from lack of fuel. Holdich, who has access to the reports



of the Hindu spies sent into Tibet from Calcutta, lists silver, copper, lead, mercury, agate and borax among the country's resources. Building stones are abundant. No one claims coal or oil for Tibet. Waddell says the plains near Phari, south of Lhasa, are peat bogs, their value and uses unknown to the people.

Tibetans use for jewelry turquoise and coral, mostly of poor quality, and imported. A few diamonds are imported from the north, and a few pearls from the south.

### IX. Food and Eating.

As for food: "The rice was musty, the sheep's butter rank, the goat-flesh tough, and the pheasant stringy," says one. "We had a delicious repast of smoked yak's tongue, salted carrots, peppers, barley cakes, and buttered tea," says another.

Among the nomads, meat, raw or cooked, is eaten every little while, as we eat fruit. And all Tibetans drink tea as drinking men used to drink alcoholic liquors—ever and anon.

Methods of eating are matters of etiquette. And Tibetans are sticklers for etiquette. There is a way to do everything. If you have a thigh bone with meat on it, stick one end into the argol fire to scorch; eat what is cooked; put it back to cook, and so on. They have a saying, "You can tell how a man conducts business when you see him pick a bone." A Tibetan plunges his hand into the porridge, rolls what he gets into a ball, and pops it into his mouth. He takes his cup from his blouse, fills it from the pot, laps up its contents, licks it clean, and returns it to his bosom. If your hands are greasy after eating, wipe them on your face or boots.

The higher classes imitate the Chinese at meals, serving many courses on low lacquer tables, and using silver bowls and pitchers.

Tibetans drink much milk, sweet or sour, some barley whiskey, and millions of gallons of tea. In the kitchen at the monastery of Tashi Lunpo are six cauldrons embedded in masonry. Each produces about 4,000 cups of tea at a boiling. The monks are revived by it several times a day. Recipe: For six persons, boil one cupful of tea in three pints of water for ten minutes, with a heaping dessertspoonful (the Tibetans know no such measure) of soda. Put it into a churn with one pound of rancid butter and a scant tablespoonful of salt. Churn to the thickness of cream. Drink, when visiting, one-third of your first cupful. More is to be greedy; less is to insult the cook. After refilling, drink all you want. Blow back the butter scum as you drink. Pour in a little tsamba—finely pulverized parched barley flour—mix it with this butter into a ball. Pop the ball into your mouth. Continue the process. When you have finished, empty your cup into the slop bowl provided for the purpose and take your leave. When entertaining, remember that tallow is not so good as butter in tea. An ordinary Tibetan eats four pounds of tsamba daily, and drinks tea accordingly.

The tea is of several grades. Most of it is sweepings of Chinese tea farms, stuck together with sawdust and rice water. Bales of it, brought on coolie backs, have been coming into Tibet in increasing quantities for

1,200 years. Buttered tea makes its contribution to the odor of all Tibet—which visitors find offensive.

#### X. Manners and Customs.

The commonest way of using tobacco, also of course imported, is as snuff. It is poured on the thumb nail and snuffed, "without much regard to neatness." Pipes also are used, and sometimes passed around, as proverbially among American Indians. European travelers have been good advance agents of the American cigarette, which is enjoyed by all Tibetans from three years old upward. Opium smoking, learned from the Chinese, is common.

The ceremonial manners of the Tibetans are impressive. "Forty Tibetans," says Hedin, "when I rode up thrust out their bright red tongues." They use many gestures: thumb up, approval; raised little finger, hostility. Two Bonbo men, meeting, kow-tow thrice and, crouching, touch heads. An important stranger approaching a village is met and his steed led to the tent where he is to stop. If you pass through a village the headman serves you tea. Even small boys in Tibet have perfect Tibetan manners.

Almost all Tibetans, however humble, use visiting cards. These are sleazy scarfs of white silk, called *katas*. The custom began many centuries ago of giving these *katas* on all occasions—when calling, in letters, to accompany presents. Presents are made on all formal occasions. To the traveler they are welcome, as they usually consist of food—from a few eggs to a sheep's carcass. And the wise traveler takes with him knick knacks, such as hand-mirrors and pocket knives for return compliments. It is really gracefully disguised barter, without dicker.

In lawsuits it is etiquette for both parties to make presents to the judge. Lawsuits are, however, uncommon. For murder the penalty is a fine: so much for killing a woman, more for a common man, more yet for a nobleman, most for a lama. The whole family or tribe is punished when a member is guilty. But where the mighty are hasty and the lowly humble, why use the law? "The milk was bad, so Aziz Khan poured it over the man's head." Few American milkmen would take this mode of correction meekly.

A common punishment is flogging. Each blow is not heavy, but so many blows may be laid on as to strip the flesh from the culprit's bones. The *cangue* is a wooden neck-piece fitting like the old English stocks, but one walks around in it. It may weigh 30 pounds, and is often worn for months. Thus the expenses of feeding prisoners are saved—as also when arms and legs are cut off, or eyes gouged out. These punishments may be imposed for deer-killing. The death sentence is rarely imposed, and then bloodshed is avoided. They sew the victim up in a skin and drop him into a river. When capital punishment is inflicted, the head of the victim is hung up in some conspicuous spot, as a warning.

Tibetan funerals seem to us peculiar. They cannot bury in the frozen earth, or burn, where fuel is so scant. They do sometimes throw into the river. Generally they dismember the body with sharp knives and feed the

flesh to vultures and dogs. If consumed quickly, it was a good man; if slowly, a bad man; if not consumed, the soul went to hell. This work is done by a despised class of men who live in hovels and who "must have sinned much in former existences ever to be born into such a class."

The worst feature of natural dying in Tibet is that when ill you are not allowed to sleep, but are kept awake, even with knife sticking, if necessary, by your solicitous friends. Yet Tibetans do sometimes recover. The Great Lamas must all die sitting bolt upright, legs crossed, soles upward.



20. "O, the Jewel in the Lotus!" Picture of a stone slab bearing the sacred Buddhist formula "Om mani padme hum," meaning, "O, the Jewel in the Lotus." This mystic spell or religious ejaculation was originally an invocation of the "Lord of Mercy," one of the later Buddhist divinities; but early in the history of Buddhism it was appropriated, together with other attributes of the "Lord of Mercy," by the Dalai Lama or Grand Lama of Lhasa, who thus strengthened in the popular mind the story of his divine origin. It is found everywhere in Tibet; carved upon stones, painted in the sacred Buddhist colors upon houses and walls, picked out in small white stones upon a green hillside, twirled in prayer wheels and uttered by every lip throughout all the Himalayan Buddhist country. By the repetition of its sacred syllables, or even by looking upon their written form, it is believed that bodily danger is averted, hell is barred and heaven forever, opened to the devout.

## XI. Family Life.

A Tibetan woman may have, and many women do have, several husbands. That is, they practice polyandry. The eldest son marries—buys a wife—and she thereby becomes the wife of all his brothers. She is a drudge, if the family is poor, working in the field, carrying water and argols, serving on the *ula*, driving cattle. But, rich or poor, she has a

freedom and importance enjoyed by few oriental women. True, she has no political power; neither has her husband. The lamas govern. But she has economic power. She controls the household, which includes its business. She buys and sells, and no husband does much of either without asking her advice. Usually the Tibetan household is amiably run. Jealousy is rare among husbands, for the eldest is legally the head of the family. Wife-beating is occasional. Chinese women are forbidden to go to Tibet. Chinese officials in Tibet marry Tibetan wives, who usually return if taken to China, being unable to bear the Chinese restrictions on women. Nunneries are few; they are permitted, but not encouraged by Lamaism.

Tibetan children are kindly treated, and are consequently charming. They play, and so do their elders, because their natures are playful. Toys are few. Men race, race horses, wrestle, put the stone, shoot with the long bow, play quoits and dominoes. Dances are like hornpipes. Children fly kites, play knuckle bones, or jacks, and have parties where they imitate the grown people. Historical dramas, lasting several days, are given at festivals under canopies in the open air. At some of these festivals sculpture in butter is shown—often beautiful. The work is done by traveling lamas who compete for prizes.

## XII. Trade and Manufacture.

The trade of Tibet consists largely in exchanging religion for self-indulgence. Into the country come lamaistic pilgrims from all sides to visit holy places. They hire service, give offerings, and buy souvenirs. So comes money. From China caravans bring tea—20,000,000 pounds a year—and silks, carpets, porcelain, red leather and tobacco. China first, then the Tibetan lamas and officials profit by this trade, and the Tibetan peasants pay for it with their labor. Trade with India is slight, and comes partly through Bhutan and Nepal. The Tibetans collect at Phari sheep's wool, fox skins, musk, yak-tails, gold, salt, borax, and goat's hair, and receive cotton goods for butter-lamp wicks, mirrors, soap, buttons, needles, spectacles, umbrellas, paints, kerosene oil, peacock feathers, watches, tobacco, spices, coral, pearls, even phonographs and cameras. From Mongolia come saddles, coral, amber, and a few small diamonds. A little sugar comes from Bhutan. Across the western border, from Kashmir, come dried fruits.

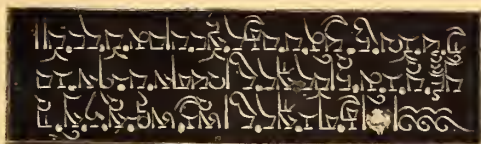
Barter is still common. A traveler can buy almost anything with a pair of boots. Adulterated brands are preferred, if they are "what we are used to buying." Good tea from India is refused because it is not put up in brick form like the poor tea from China.

Much trade within the country is conducted through fairs. Caravans take the nomads' butter, leather, felt, yak-tails, wool, to the fair, and return after weeks with a year's supply of tsamba, tea, dried fruit, needles, horseshoes, churns and spindles.

A few factories, mostly in the south and east, carry on special industries. Derge is famous for metal work—bells, swords, seals, teapots, pen-



cases, stirrups. Near Gyantse are made fine oriental rugs. About a hundred women do the work under strict discipline. They are whipped when tardy. At Batang are made rude birch wood cups and pails. Chandra Das mentions a family of potters. Weaving is done in homes, but spinning is not even a cottage industry. Men and women everywhere spin as they go. When not spinning wool, all Tibetans are spinning prayers.



21. A title page, from the Kanjur, or Tibetan Bible, done by hand on hand-made paper. In this page of this copy the characters are of gold, punctuated with pearls. There are 108 volumes in this set.

Each volume, consisting of about 200 leaves, wrapped in a cover, is filed on a partitioned shelf in the library of a lamasery. They are all read at a certain date, annually, when the upper grade lamas meet to read aloud (not in chorus, but all together), working twelve hours a day, with tea-drinking intervals, until the task is finished.

To acquire merit, or to avoid misfortune, or to be cured of disease, you hire a lama to read aloud certain volumes at your house. You need not be present; the value is in the reading, not in the understanding. 18" x 4¾". No. 295 in Catalog.

Their cloth is 9 or 14 inches wide and is usually made in strips 50 or 60 feet long. They make variegated stuff for boot tops, gun cases, garters, and warm weather clothing, and tent covers. They tan, of course, and sew, making their own sheepskin gowns.

Paper is made from a coarse grass, and books are hand-written or printed from engraved boards. Undershot wheels grind out meal or prayers as the case may be. The meal is ground between two horizontal stones. It flows out on the floor and is swept up into a dish.

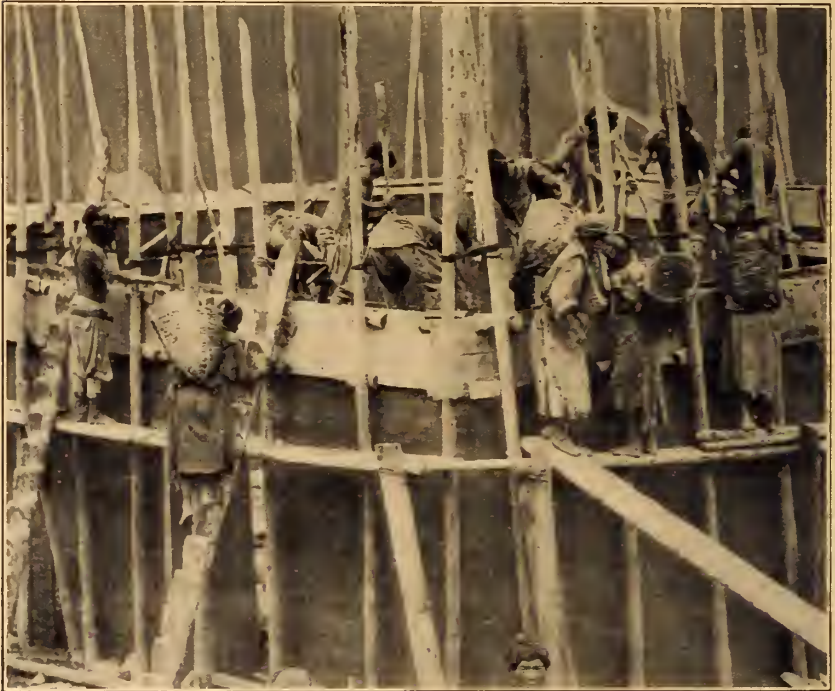
These industries, simple as they are, are attributed to the same Chinese princess who brought Buddhism into the country.

Although there are few factories, work is done by groups. "Twenty saddlers went to work. They sewed all day under the trees in the garden." Again, "Twenty tailors, seated in a ring, made our clothing. They worked from morning to night, stopping every little while to drink tea." These are pleasanter pictures than we see in most of our factories.

Carpenters use a few tools for many purposes—they have the adz, plane, saw, bradawls and chisels. The blacksmith has a short one-handed hammer; a two-handed hammer; large shears; a trough, hewn out of a tree-trunk, containing water to cool the iron; for a forge, an earthenware trough for heating charcoal, a bellows, a stout iron bar stuck into the trunk of a tree for an anvil.

## XIII. Art and Literature.

Pictures and statues made by Tibetan artists are conventional and stiff, but of good workmanship. Articles for use are beautiful in shape and proportion, and their ornamentation fine. The curator in the Lahore museum, as represented by Kipling, appreciated the lamas' work. "They are few who still have the secret of the conventional brush-pen Buddhist



22. Constructing a house. Poles hold parallel boards on each side of top of wall. Between boards mud is packed. Boards are then raised and another layer of mud put on.

pictures which are, as it were, half written and half drawn." Landon says, "On the finest of their temples there is a microscopic work that can be compared to nothing in history but seventh and eighth century illuminators of the Irish school." When a Tibetan artist gets away from the conventional he imitates the Chinese. Scrolls, somewhat like Japanese kakemonas, are the most characteristic art expression of Tibet. They are chiefly in red and gold.

As for literature, besides the Buddhistic translations they have folk-



tales on the order of the "Arabian Nights," some of which Mrs. Shelton has translated.

Tibetan music is not written on a staff, but is expressed by waved lines. A temple orchestra consists of trumpets, cymbals, clarionets, drums and bells. Tibetans love music. They sing at their work, usually in good tones, and they play very generally guitars, flutes, bagpipes, and jew's harps. There is general testimony that their speaking voices are soft and well modulated.

#### XIV. Miscellany.

The universal odor in Tibet is reported by many to be of "incense and burning butter, frowziness and unwashed humanity."

Socially and politically Tibet is about where Europe was in feudal times. Estates, serfs, arrogance, kindness and cruelty, courtesy, humility,



23. Tibetan house. The lower story is used for stock, the second for hay, grain, etc.; the third for dwellings; and the roof for idol house and chapel.

nobles, clergy, superstition, fear and obedience, castles and dungeons—they are all there. But no Tennyson will ever produce an Idyll extolling the chivalry of mediaeval Tibet. Perhaps he will rather amplify the tactful advice of a noble to his tax collector: "As eggs are quietly taken from under a sitting hen, without disturbing the nest, so collect the taxes without oppressing the farmer."

Most Tibetans wear their whole wardrobes all the time, though the rich dress attractively in fine garments of silk, generally Chinese. Each has a long robe of sheepskin, wool inside, or of dark red cloth, fastened by day with a belt making the upper part a blouse which serves as a pocket.

When the belt comes off at night the feet may be covered by the long skirt. Their legs are encased in boots. Turquoise and coral set in silver are common. When in gala dress a man wears one earring, his wife two and many rings and jewels, such as they are. His hair is in one plait, hers in 50.

The Tibetan horseman arrives at a gallop, gun over shoulder, sabre in belt. His plaited hair flaps at his back. He swings his sling and shouts. A few wear iron helmets and coats of mail, and cover their steeds with armor.



24. Part of the lamasery or monastery, at Derge. The building in the foreground is the Palace of the Prince of Derge. It is one of the finest buildings in all Eastern Tibet. The lamasery will house 3,000 people. The father of the present Prince was 15 years completing the building. It was built by his subjects, he simply furnishing the food. Building material was brought from the surrounding mountains.

All Tibetans usually have frankly dirty faces, but the women deliberately daub their cheeks with black grease. Why? To prevent chapping, they say. It is the fashion.

Although the Tibetans have a poorer idea of time than we, Landon claims they have a better idea of eternity, for they think, not in years but in lifetimes. They shock their guests by rising at three A. M.—and then arriving several hours, or days, late. As for the calendar—it is confusing, for it ignores all unlucky days. Their measures of distances are really measures of time; they are shorter on mountains than on plains.

Their money values are uncertain; the real unit is an ounce of silver. They have a coin, called the *tanka*, which they split. But for small change one may be offered barley, salt, walnuts or tea.

There are scholars in Tibet who can recite precisely extracts of such length from the 108 volumes of the Kanjur or the 235 volumes of the Tanjur as would awe the university faculties of the west; but they think that the world is shaped like a thigh bone and that the constellations are our guardian angels. The three great lamaseries in Lhasa are universities,



25. The lamasery, or monastery, at Peyhen. This shows the size and complexity of a lamasery and the way buildings are perched on a hill.

divided, like Oxford or Cambridge, into colleges. If a student fails in his examinations he is flogged. Moreover he is deprived of his allowance of *tsamba* and tea. Young noblemen are day pupils in these colleges. They learn business correspondence and account keeping, and then they get what we would call civil service positions, and if they have pull they rise to be high officials.

Waddell thinks one lama in twenty can read. O'Connor says that in every village the headman and one or two members of each family can read the everyday language of the common people in which letters are written, though not the language of scholars. He claims that that is a higher percentage of literacy than England had fifty years ago. Dr. Susie Rijnhart

in her diary writes, "Today I saw for the first time a Tibetan woman able to read."

Missionaries are encamped on the borders of Tibet. The Catholics have established headquarters in Sikhim. The Moravians are in Kashmir. The Disciples of Christ are in force at Batang, on the eastern border of the Mysterious Land. What for? They hope to "spread the glad tidings of God's love." The people of Batang are beginning to make roofs that do not



26. Typical house. The lower part is used for cattle and storage. The broad middle section contains living rooms. On the roof are open sheds.

cave in, to build stairways, to raise good poultry, to plant several kinds of vegetables, to look out in days of plenty for days of want, to feed their cattle, to go to the doctor to get their wounds dressed, some of them to wash their faces, a few to launder their clothes. After the missionary comes trade. This the western merchants want. Is it also good to make the Tibetan conscious of his political and social wrongs, and hence discontented? The lamas think not. When the English military expedition entered Tibet a wise old lama said, "This means the breaking of our bowls."

Though what the Tibetans believe to be true may be less well proven than western knowledge, their belief is whole-hearted and passes over into actions, marked by sincerity.



## APPENDIX

The Tibetans: Their Home, Their Racial Relationship, Their Exclusiveness  
A Note by Miss Emma A. Grady, in Charge of the Lending Department of  
the Newark Library

**A** The people of Tibet are of Mongolic stock. It is thought by some scientists that the original home of the Mongolian race was the Tibetan tableland, and that it is from this point that the yellow race spread in all directions, during the Stone Age, settling in Central Asia, Mongolia, Siberia, Manchuria, Korea, Japan, Formosa, China, Indo-China; parts of Irania, Armenia and Caucasia; most of Asia, Finland, Lapland, the Balkan Peninsula and Hungary; most of Malaysia, the Philippines, and Madagascar.

Extensive migration was possible in those remote ages as the Himalayas did not present such a barrier to travel as they now do. They were produced by slow upheaval, and it is probable that they did not reach their present attitude until the Pleistocene Age.

**B** Until recently, Tibet was little known to the Europeans. On account of its great altitude, its climate is nearer arctic than tropical, so that there is no gradual blending of the physical or social conditions of life which would tend to promote intercourse between the inhabitants of the neighboring regions of Tibet and India. The mountains, in themselves, are an obstacle. No great armies have ever crossed Tibet to invade India; even those of Jenghiz Khan took the circuitous route via Bokhara and Afghanistan, instead of the direct route from Mongolia across Tibet.

**C** The Tibetans as a race are very clannish and exclusive. 'Up to a few years ago they knew very little of the outside world and did not care to know more. Even now it is difficult to induce Tibetans to go abroad. They are not used to a warm climate, and the change from their elevated tableland to the lowlands of India or China is hard for them to endure.

**D** The Britannica writer advances the idea that the isolation of Tibet was inspired originally by the Chinese, in order to create a buffer state against European aggression from this direction. At any rate, during the period of Chinese influence, China persistently encouraged the Lamas to exclude Europeans from the country, lest her advantages, either political or commercial, should suffer. The headman of every village in Central and Western Tibet was held responsible by the Lhasa Lamas that no foreigner should pass through, or receive shelter in his village.

**F** The Tibetans are decidedly a commercial people, and most of the officials and head lamas of the monasteries are said to keep agents, and carry on trade on their own account. So there is considerable foundation for the opinion that it may have been to protect their own sources of revenue and discourage competition, that they have made it so difficult for foreigners. If this be true, they have shown some knowledge of diplomacy, by announcing to the outside world that this policy was due to orders from Peking.

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Authorities consulted in preparing the above statement:

- A.** Keane. *World's Peoples*, p. 18.
- B.** *Encyc. Britannica*, v. 26, p. 932.
- C.** *Missionary Review of the World*. August, 1921, p. 608.
- D.** *Encyc. Britannica*, v. 26, p. 927.
- E.** Waddell. *Lhasa and Its Mysteries*, pp. 18, 20.
- F.** Keane. *Asia*, p. 296.











